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EDITORIAL POLICY

To give authentic reports of the lectures and talks of Krishnamurti.

To present Krishnamurti's outlook upon life and, in the light of that outlook, to examine various aspects of contemporary thought.

To chronicle the activities of Krishnamurti.



The Editors accept no responsibility for any views which may be expressed in articles signed by the writers.

Further, Krishnamurti wishes it made clear that he cannot be held responsible for articles embodying his writings or sayings unless they are signed by him. In the reports of what he has said, every effort will be made to ensure an accurate presentation of his ideas.

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*As the potter's vessels break to pieces,
So are they broken who look for shelter,
For therein lies sorrow and ever changing confusion.
They that desire comfort
Shall find desolation.
Tears shall await those
Who have established comfort in the loftiness of their purpose.*

*I met with a man in the shadow of a temple
And I beheld my face in his tears.*

*None shall wake thee from thy weariness
And the sun shall have arisen and set
Before thou walkest forth.
The fatness of thy heart
Shall blind thine eye in time of affliction,
And as a man is lost in the darkness of the forest,
So shall it be with thee
If thou stayest in the sanctuary of a graven thought.*

*Ah, friend,
Great must be the burning fire
To consume thy house of comfort,
To increase thy devouring anxiety,
For out of that confusion
Shall be born full understanding.*

*Take council with the whole
For in the part there is decay.*

— J. Krishnamurti

BENARES STAR CAMP 1929

TALK BY KRISHNAMURTI

A report of Krishnamurti's talk of 7 November is here printed, and others of his talks will appear as space permits.

There is nothing new under the sun. Everything has been thought out, every manner of expression has been given to thought, every point of view has been shown. What has been said will always be said and therefore there can never be anything new from the ordinary point of view — you can only vary the expressions, using different words, different connotations, and so on. But to a man who desires to test anything, any idea, for himself, everything becomes new. If there is a desire to get beyond the mere illusion of words, beyond the expressions of thought, beyond all philosophies and all sacred books, then, in that experiment, everything becomes new, clear, vital.

This morning I would suggest, if I may, that in order to understand — it does not matter what it is — you must be wholly free from the small understandings, the selfishness, of duty, of sin, of evil, of good, of everything. Then only will you be able to understand, to appreciate and gather the full significance of what is put before you. This does not mean that you should have your minds absolutely in a negative condition, a vacuum — quite the contrary; but you must have a mind that is willing to examine, that is free of repression. I have repeated this for the last two or three years, but apparently the idea of tradition is only applied to certain forms of ceremony, to certain forms of ritual. I do not mean that at all. I mean by tradition a set habit of thought, a point of view which has been established through thousands of years, or newly, and hence cannot be yours.

To understand the full significance of life, you cannot approach it with a traditional mind, with traditional ideas, however well-grounded you may be in ancient literature and in all those sweet coatings which mean nothing. Because you are all uncertain, because

you are perplexed, you add greater confusion to that which already exists. I am talking quite seriously, because this is to me very serious. It is only waste of time for you to come and examine someone else's thought if your mind is full of prejudices and traditional, narrow ways of looking at life, whether they are modern or ancient.

You will discover, as life expresses itself, that every time it changes. Though its expressions may be the same, the experience must vary constantly. If you would understand life, you must not come to it with a mind already made up with traditional thought with traditional ideas, with those certainties which you take for granted because you have read innumerable sacred books. I would like you to free yourself from all these established laws and think for yourself. When you are in sorrow, does it matter what another thinks? You want to be free of that sorrow; and you may read all the sacred books, you may follow certain religious ideas, but they will not take away that sting of sorrow, they will not give you certainty of purpose, except by and through the putting aside of all those things and examining for yourself every question, every thought, every point of view that is put before you, for its own intrinsic value. When you have discovered for yourself what is certain, then you need have no beliefs, no religions, no dogmas, no gods, no masters, no *gurus*. Because what you are trying to do is to develop that self which is within each one to its highest form of incorruptibility. I know you will all say: "This has been said in every scripture before" — (but the difficulty is that there are very few who practise it.)

To have that absolute certainty of purpose, you must put aside all the uncertainties and begin anew. That is the only thing that matters. Uncertainty of life, of one's ideas, of one's conduct, of one's integrity, breeds fear; through fear you are made weak; and through weakness you create beliefs, dogmas, religions, gods and all the innumerable paraphernalia of crutches and props. So my first intention is to make you certain of yourselves, of your own ideas; not that you should accept my ideas, but rather make

your own conceptions of life, absolute, certain, positive. Otherwise you are like a weather-cock which is turned by every wind that comes along.

A man who is well-established in his own knowledge, born out of experience, has no fear; he establishes a standard which is eternal. Man — that is, the individual — is constantly seeking, through all variations, a standard which is absolutely impersonal, disinterested; a standard which shall be a guide, which is of no person, a standard which shall be constantly with him so that he need not rely on any person, any tradition, any gods, any beliefs, any *gurus*. You want to establish a mirror that shall reflect all that you think good, all that you feel, in its true colours; that shall not be warped according to your prejudices, according to your whims; a standard that shall be constant and eternal. You have to search to find out such a standard, which is both the standard of the individual and the standard of the universal. I say that there is such a standard, which is applicable to the individual as well as to life as a whole. When you once establish such a standard, you realise that you are your own master, that you are wholly and entirely responsible to yourself, that no one can help you from outside. Such a standard, when once realised, sets a man on the path of freedom.

What, therefore, is the standard, what is this goal, what is this fulfilment of life, individual and universal? The moment you know that, you can work from that realisation; that is, you can make the end the means. The moment you know where you have to go, the means of attainment is of very little importance.

A river is constantly, sedulously seeking the shortest way to the sea; that is its aim. But to arrive at the sea, it must have great volume of water — otherwise it disappears in the sand. So the life of man is constantly seeking experience, to give it great strength which shall guide it, which shall urge it towards that which is free, which is eternal, which I call liberation or any other word which you like to use. If you have that purpose which is liberation, which is the poise between reason and love, which is the incorruptibility of the self, of the mind and heart out of which

are the issues of life, that, to me, is the standard which is eternal.

I want you to be certain as I am certain. I want you to be as peaceful, serene, established in certainty as I am. It is for no other reason that you come to listen to me or that I talk to you. If that is the goal, then experience, which knocks at your door every moment of the day, has value. Desire is all the time seeking experience because that is its way of fulfilment, so you cannot kill desire. If you have a purpose — the goal, the standard, the truth which is life itself — then every experience will be like the drops of water which give great volume to the river and urge it towards its fulfilment. It is not a question of external aid or of looking for salvation — a terrible word — to another, nor of relying on another for your satisfaction, for your happiness.

I say that I have attained to that truth which is liberation, which is the poise between reason and love, the incorruptibility of the self. I say this not that you should follow me or as an enticement, but impersonally, as I say that the sun is shining. Because one man has attained, it is possible for every one to attain. The moment you realise that you are a prisoner — and that is difficult to realise — that you are enclosed within the walls of the limitations of life, then at the moment of such realisation you are beginning to be free. You are constantly seeking a way out through these barriers, you are breaking down the walls.

Experience is all the time waiting, anxious that you shall utilise it and thereby destroy your limitations and be free. Because if you are not free there is no bliss, no serenity, but constant strife, and whatever you do only adds to the confusion, to the chaos which exists in the world.

To arrive at that truth which is liberation, you must begin to set everything aside; then you must be absolutely alone, alone in thought, and from that point of view find out the means of attainment. You must have courage, you must have determination. You will have to do it sometime or other, tomorrow or in ten thousand years; because sorrow is all the time gnawing at the heart of him who has limitation, and the greater the sorrow you

have, the greater the certainty of attainment. Sorrow and pleasure are the same, like light and shade. Do not avoid either but utilise the experience of both, as the soil out of which the fulfilment of the flower comes into being, and so you will gain the certainty, the integrity of heart and of mind.

You have come here to discover if I have anything new to say. But, in order to discover, you must come with freshness, with an enquiring mind, with eagerness and enthusiasm to find out — not bringing innumerable quotations from your sacred books, from your traditions, that have no value because they are not yours. Wherever I have been, in Europe or here or in America, they always say, "We have been told", "Our sacred books say this", "The Buddha said that", "Our Masters have said this". Put aside all these things and think for yourselves. That is what matters; it is your sorrow that you are confronting, not someone else's. It is by solving your own problems that you solve the problem of the world, and by no other means. By your own attainment, by your own purification of the self, you will bring peace, harmony, order, tranquillity to the world. Do not be content merely to listen, but resolve to free yourselves wholly, to be a danger to everything that is unessential, everything traditional; and thereby you shall establish certainty, not only for yourselves, but for every one that comes into contact with you.

A N A D D R E S S TO THE ADYAR LODGE OF THE THEOSOPHICAL SOCIETY, ADYAR

BY J. KRISHNAMURTI

Naturally, there is perplexity in the minds of many of you and it is a matter, I think, of congratulation that there is such perplexity and uncertainty. Because if you are certain, you can never find truth. Certainty must only come in final attainment. Up to that final condition there must be constant searching and never one steady moment of certainty. So, it is a matter of extreme delight, personally for me, that there should be such contradictions, such uncertainties created in your minds so that you will be able to think for yourselves and not follow anyone.

If I speak frankly, this morning, please understand that it is in no spirit of personal attack, or of authority or the desire to create a following. I do not want, as I have said over and over again, that any man should follow another, that any man should give his allegiance to another, that any man should be held under the yoke of the authority of another. What I say I say in all sincerity, with full knowledge of what I am saying, with absolute conviction for myself of what I am talking about, and I would beg those who are kind enough to hear me to have the same sincerity of thought, the same honesty to examine what I am saying for its own intrinsic value. No one, it does not matter who it is, can tell you what is the source, unless you yourself go to the source. Please see the full significance, the full depth of what I am saying, not the superficial meaning.

I do not wish to enter into the controversies as to what I am and who I am. No man knows about that. People can only conjecture. So it is of no value what anyone says of me. That is the most insignificant matter. Your minds have been trained for centuries, not only here but throughout the world, to obey authority.

When you have listened to authority you have forgotten to think for yourselves clearly, impersonally, without any partiality to individuals. I am not saying all this in harshness or with any desire to awaken antagonism.

Truth is not of persons; it is of no class; it does not belong to a set of people who can interpret it; it does not belong to the chosen few who can transmit that knowledge to others. Truth, and its attainment, is purely individual and it has nothing to do with any person. It has lately been the fashion — especially among Theosophists, who are, I suppose, more complicated than others — to say that the personality of Krishnamurti is getting in the way of the clear enunciation of truth. As I said, it is not my intention to discuss this matter, not because I am not capable of it, but because it is absolutely valueless. It is for you to judge for yourselves; not merely to accept what you are taught, to be told who is speaking and who is not speaking. Surely, it is worthier, greater, nobler to think for oneself and then act, whatever the consequences may be. Because when you have that capacity to think for yourselves, you are living, you are in contact with life, you are in love with life. The moment you put that aside and allow yourselves to be utilised by another, you are betraying the very thing for which you are seeking. So it is a grave matter that you should examine what I say, forgetting your complications, your childish inventions, if I may say so, as to who is speaking and who is not speaking, because it is of very little value. None can know except yourselves. (Do not listen to anyone but only to your own minds and to your own hearts, for there lies greater wisdom than in all the prophets.) What you think and the consequences of your actions born out of thought have a greater value, a greater strength, a greater immensity than to obey and follow blindly, even to follow openly, anyone. In spiritual matters there is no Christ nor Buddha except yourselves. For it is the self that must be purified and ennobled and set free in the individual, and in giving that freedom to the self lies liberation and eternal happiness without variation.

So, please, when I am talking, try to see the significance of what

I am saying instead of bothering as to who is speaking. What I say hangs together as a whole. You cannot take one instance separately and decry the whole. Examine the whole impartially, logically; dissect, tear it to pieces; but do not listen to anyone, listen to your own minds and your own hearts. There alone lies Eternity, there alone lies the full flower of spirituality. It would be a mere waste of my time to discuss who is speaking and who is not speaking. I shall never answer that question, because it has no value. If I did answer it, it would merely be claiming a certain authority, which would delight you. But I say — not as a claim, not to utilise authority — that I have attained to that which every man, at whatever stage of evolution, is seeking, to that perfection which is the poise of reason and love, which is liberation from all experiences of the self, not of relative things. For in manifestation there is always change, contradiction, variety, diversity; but in the attainment of that self, in the purification of that self, in the poise of that self, in the perfection and liberation of that self, there is omniscience. So you have to look to that alone, and to nothing else, if you desire to understand what I am saying. If you do not desire it, it is of no matter. There are plenty of spaces and open skies. So, please examine what I say with a spirit of enquiry, not with a spirit of "Are you right, or are you wrong?" which will come later, after your enquiry without prejudice. Please seek with no partisan spirit, but forget all your personalities and your personal whims, likes and dislikes. Be free of mind, without prejudice, because I do not want to talk uselessly to those people who do not want to listen to me. I would much rather go out. I would much rather have two people who really understand the full significance of what I say than thousands who merely listen. For the man who understands alters his whole vision of life, he is master of his circumstances, he destroys the barriers around him. Such is the man who understands, and my delight, my purpose, my intention is to create such understanding.

Before I answer the questions that have been put to me, I would like naturally to put before you a few points around which I shall centre all my answers. You must, therefore, if I may say so, see

the point of view from which I answer. I have said, and I still maintain, that truth, the highest form of spirituality, is a pathless land. To approach to that truth you cannot go by any path. I know I shall be saying many things which are against what you think, but I do not mind. If you will only listen with an enquiring mind, you will discover whether what I say is reasonable or unreasonable.

Now, your minds are accustomed to the idea of a path that you must follow, but as truth is the home of the self, it has no path. You cannot approach it by any path. It is complete without variation. If you try to approach it in a one-sided condition, you can never attain it, because truth is life; and in the love of that life, in the fullness of that life lies the truth, the attainment of spirituality, not in developing one particular quality, one particular attribute or virtue. It has nothing to do with all these things. For a man who is approaching truth these things may be reality for the moment, but for the man who seeks there cannot be a path. He must take the whole open sky, every cry, every laugh, every song, to his heart and mind and not exclude himself in certain limitations, in temples, in churches. If you walk of an evening on a road, you will hear the cries of many people, the song of a bird and the laughter of children. If you understand that and if you love that, then you understand truth; you are beginning to conquer and fathom the full self. I cannot dwell long on these points, I can only touch upon them.

I do not want you to accept my point of view nor to repeat what I say like parrots; otherwise, instead of the old phraseology, you will invent a new one without changing the countenance of your understanding. That is of no value. Please do not repeat these things until you have understood their full significance, until you are living them, until that living is burning inside you, until it is capable of destroying the unessential things that exist around you. So I repeat: truth being a pathless land, being the whole, no man can approach it by any path.

Truth defies all competition. If you bring truth into competition,

it is like clear water into which a piece of dirt is dropped. You must make yourself competent, worthy of the truth, not reduce truth to your level. Truth has no special people of its own, no special chosen individuals, no favourites, no people who have the capacity to interpret it to you. Please follow all this, because I want you to change. You will change in a year, naturally, but of what value is it when you are hungry to think of a feast in many days to come? Your minds and your hearts are all being built on this idea that truth can only be understood by the few, that it has its special people who will interpret, who will give its full significance, its power, its potentialities to others. Truth is the whole and a pathless land that defies all interpretation to another. Because truth is purely an individual affair, it has nothing to do with another. A man who seeks distinctions in spirituality, favours in spirituality, is not capable of understanding the full significance of spirituality.

As I have said, truth is purely an individual affair. It has nothing to do with the mass and yet the mass is the individual, the whole is composed of the individual. So do not regard truth from the point of view of the mass but rather regard it from the point of view of the individual. What I am speaking of is not selfishness, or self-centredness. I am talking of the purification, the freedom of the individual and, thereby, of the freedom of the world.

Truth has nothing to do with popularity or following. It is against authority, against hypnotism, against morality, against religions, organisations for the mass, religions for the whole. It defies all such things, because truth is a matter purely, wholly for the individual. Truth defies all authority, whether it is moral or spiritual authority, the authority of the learned or of the prophets; it defies all authority wherever it is, because authority is always seeking to dominate, it is its duty to dominate, and therefore it can never approach truth. And as you have been burdened with this yoke for centuries, you are frightened to relinquish it, you are frightened to stand alone and see, enquire and search out for yourself the truth which is not within the circle of authority.

No one can lead you to the truth. No prophet, no learned

person, no amount of sacrifice by others, no salvation, nor the force of another — however spiritually advanced — can lead you to truth, for such things are not spiritual. The spirituality of which I speak is purely of the individual and of the self. As none can relieve your pain except yourself, as none can give pacification to the turmoil of the self except yourself, you have to look to the self which is within you; and that self is far greater, far more immense than the people who have attained, than the prophets who would lead you by the hand.

Again, truth is not pious worship, for piety is mediocrity. Truth has nothing to do with worship. Why should you worship another? But if you must worship, worship the coolie that walks down the road. Do not seclude yourself in temples and worship some decaying god; worship the being that is sorrowing, that is struggling, that walks down every street. You are seeking for spirituality, for truth, in immortalising another, not in creating immortality within yourself; and so you have innumerable deities, gods, religions, ceremonies — all these things which are vain compared to the real self.

In the search for the truth there are neither prophets nor seers, sacred books nor ceremonies, religions, Christs nor Buddhas. There is only the self, and in purifying that self, in liberating that self, lies the freedom of the self. If you put anything in comparison beside it, the self must deny all things to attain. It cannot take comfort in the shelter of other people's authorities, other people's wisdom. Of what value is it to you if I am happy and you are unhappy? Of what value is it if I am surfeited and you are hungry? Of what value is it that others have attained if you have not attained? Of what value is it to worship another if you are struggling? Worship, piety will only lead to forgetfulness of the self, to the domination, to the repression of the self, and the self can only attain greatness by its growth, by its fulfilment, by its fructifying contact with life.

So with all that in mind, and still more which we shall discuss during the days to come if you are interested in it — not merely

intellectually, to find out if you are right and I am wrong — let us release that energy which shall alter the whole point of view of life. With that in mind you must ask yourselves what you are seeking, what you want, what all your inventions are for.

What *are* you seeking? Are you seeking that spirituality which has nothing to do with any religion, with any ceremonies, with any gods? Are you seeking that spirituality which is the fulfilment of the self? Please do not think that I am speaking harshly. We must face this question; if not now, then in years to come.

Do you merely want to decorate the house that you have built around you, invent electric light to bring down energy from outside, with all the innumerable complications which a mind that is uncertain creates? Or will you go about destroying this house to attain freedom? Are you merely climbing the rungs of a ladder which is in front of you, or do you want to be liberated from all these turmoils?

If you answer those questions, you will discover that what is around you is your own creation. It has nothing to do with truth, it is the invention of the mind, because life is ever seeking liberation, is ever seeking freedom from barriers which create sorrows; and once it is attained, that liberation has no beginning, no path, no end.

What are you seeking? If you are seeking comfort, that putrefying satisfaction, then you will naturally invent many things to support you in your sorrow but will never eradicate the root of sorrow. But if you are seeking freedom, you are beginning to destroy all these limitations, you are not a worshipper of anything, you are seeking that perfection of the self which is the perfection of the whole.

The self which is in every being is life and life is thought in action at the beginning and, as it grows to its final fulfilment, it is thought in being. We will discuss this later; but, as I said before, do not accept anything unless your hearts, your minds are certain without a shadow of doubt, and then alter and destroy the unessential things that are around you and be free. Then you will be in full ecstasy with life, in love with life, with every dancing shadow,

... with every cry, with every sound of laughter. Do not translate this into mysticism; truth has nothing to do with such things. It is the whole, and to understand the whole you must not approach it by any path. You must have the uniqueness of the self in you.



Question: Is world-construction as opposed to world-weariness compatible with your attitude to life?

KRISHNAMURTI: The question means this, in other words: Is your teaching a philosophy leading to world-weariness? — You know the idea of world-weariness: you want to escape from this world of manifestation to seek spirituality. — Certainly it is not compatible with what I am saying. What I am saying can only be arrived at through achievement, through action in this world and not in another. So it has nothing to do with world-weariness which is stagnation, which is destruction, annihilation, negation.

Question: The faith and devotion of people which one finds all over the world is often blind and passive, but it leads to piety and ecstasy. Does it not lay a true foundation to the good life?

KRISHNAMURTI: The question is answered. It leads to the faith and devotion which is blind and passive. If you love yourself in the highest sense of the word, which is life, you love and worship everything around you, in persons, in religions, in individuals of any kind. If you must worship — which is an extraordinary weakness of man — worship the coolie, the man who carries your things, who carries the weight on his shoulders; worship your servant, not your imaginary gods and *gurus*.

“Does it not lay a true foundation to the good life?” What is the good life? Who is to tell you what is the good life? Again you want to be moulded by the authority of the law, by the domination of another. The good life can only come from yourself — not from the laws of another, not from the worship of another.

Question: We are told that your teachings are meant for the

ordinary men and women of the world and not for us, the Theosophists. Please give us your views on this.

KRISHNAMURTI: What is your view? — not my view. Are you the specially chosen few? Then I am sorry, because I will not speak to the chosen people, because chosen people have nothing to do with truth. Are you not as hungry, as sorrow-laden as the man in the world? Have you not your turmoils, your sorrows, your desires, your hypocrisies, as the man in the world? Why do you want to separate yourselves by a name? What is in a name? Nothing. It is what you are inside that matters. Even then there is no such separation as “the outside world” and “the inside world”. What I am saying is for everyone, including the unfortunate theosophists. — This is not funny! You wish to be separate and then you forget the world, you forget its sorrow, its cries, its lamentations. The moment you forget them you belong to the congregation of the dead. There is no outer and inner. There is life, the whole, complete and entire, to which every one belongs. In the full knowledge of that unity, in the full love without distinction, lies the highest form of spirituality and in nothing else.

Question: Will you please give us your views about religious education in schools?

KRISHNAMURTI: I would not like to use the word “religion”, because from my point of view religion is the frozen thought of man; it is not active, creative and does not release anything. So I would not, if I had anything to do with any school, employ that word, but I would constantly maintain through the teachers the spirit of absolute freedom and fearlessness. Because the moment you have religion, you have conformity, authority, suppression of the individual. Whereas if you release the individual having no fear whatsoever, he is greater than all gods. Such a man has no need of religion because he is a strict law unto himself.

Question: Is not belief of some kind necessary for a good life? Does not belief in human brotherhood lead one to kindly actions, to the realisation of the unity of life?

KRISHNAMURTI: Belief in another is unessential, belief in yourself, in your purification, in your assertions, in your struggles and in your attainment, in your integrity of perception, is essential. It is natural. After all, nobody can tell you that you have a different nose from the one you have. There is no question of belief in that; you know. But belief imposed by authority cannot lead you to a good life, it is merely suppression through fear.

“Does not belief in human brotherhood lead one to kindly actions?” Not necessarily. From belief in the purification of the self, which is your self, alone comes true kindness, true appreciation. You are all the time seeking aids from external things for the strengthening of the self.

Question: Does not belief in the value of service to humanity lead one to the realisation of the unity of life?

KRISHNAMURTI: A lovely rose because of its beauty is of greater service because it is beautiful.

Question: You said something about the value of self-discipline. Will you please explain this a little more fully, specially in view of your ideas of spontaneous growth instead of disciplined growth?

KRISHNAMURTI: True self-discipline must be born out of the love of life which is spontaneous — not imposed, repressed, without understanding. The majority of people discipline themselves because of fear of law, of authority, of religion, of heaven and hell, of missing opportunities, of failure. These things frighten you. That is of no value. Whereas if you are in love with life, which is the interpretation of the self, you begin to discipline yourself with full understanding. That is true self-discipline, which is spontaneous, which is constantly varying, which is not bound by the morality of the mass, by the law, by the conditions invented by man. Each man must be a strict law unto himself. Each man must seek truth in his own individual way, not in an imposed way. For truth lies in the self of every individual and all these superficial means are unnecessary to approach it.

A CONVERSATION WITH KRISHNAMURTI

BY E. A. WODEHOUSE

During the recent Winter Gathering at Adyar I was fortunate enough to have several long talks with Krishnamurti. We went for two or three walks together to the seashore; once or twice we sat on the verandah of the upper floor of the new Star Office, which had been lent to me as my quarters during my stay. I found Krishnamurti, as always, only too ready to discuss anything that had to do with his teachings. More than that, I think that he thoroughly enjoys the process of what he calls "having buckets let down into his well", and the deeper the bucket goes the more he likes it. At any rate we had some really good talks, and I have felt that it would be a pity not to jot down what I remember of some of them, particularly as, on one or two points, close questioning elicited from him certain rather important extensions of his teaching, which I feel would interest many readers.

A further reason that I have for trying to put something of these conversations on record is that, a day or two before starting for Madras, I had received a letter from the Editor, asking me to "interview" Krishnamurti for the *International Star Bulletin*. This kind of formal colloquy, with stenographer at elbow, somehow never came off. We did, on one occasion, go for a walk together with the definite intention of arranging the scenario for it. But what actually happened was that we fell into so animated a discussion about something that arose in the course of casual conversation, that we quite forgot about the "interview" and realised rather shamefacedly, on our return, that we had neglected our task.

It was then that the thought struck us: why bother about the interview? Why not try to put down some of the things that we had actually talked about? I thought I could manage this, and agreed to try. I cannot, of course, give Krishnamurti's words; the language will have to be my own. But the various points in what he had to say I can remember quite well. Moreover, before sitting

down to write, I have already gone over most of the main points with him.



For present purposes I shall confine myself to one conversation which took place two or three days ago. It was on a rather interesting topic: — namely, What is liberation? Are we to think of the individual liberated as still active in some way or another? or does liberation mean annihilation?

Many people, I said, listening to Krishnamurti's teachings, think of liberation as annihilation. They take it as putting a full stop to life. This is partly because he himself has often spoken of it as a "goal"; partly, because traditionally (in Buddhism and elsewhere) it is treated as though it meant the end of all things; partly, again, because many people find it difficult to imagine what kind of further activity there *can* be, when the individual life has become merged in the universal.

Krishnamurti's answer to this difficulty was a singularly full one — not, of course, given as a discourse, but broken up by question and answer and so gradually opening out one point after another. It is wrong, he said, to regard liberation as annihilation. It is more truly a beginning. And yet, in one sense, it is not a beginning at all, since pure life is altogether out of Time. Still, for the purpose of answering this particular question, we may speak of it as a beginning; for it is the commencement of True or Natural Life. Up till the point of liberation we are leading a sham life. We are in the realm of illusion. Only after that do we enter upon life, as it is really meant to be. From this point of view, he admitted, it is certainly misleading to speak of liberation as a "goal". A goal it is, for those who are striving to reach it; but in itself it is more truly a starting point.

There is nothing in liberation, as such, he went on, to preclude further activity in the phenomenal worlds. There can, of course, be no compulsion, since freedom from compulsion is implicit in the idea of liberation. But if the liberated life so wills, it can manifest

itself in the worlds of matter; and, in so far as it enters into those worlds, it will come under the law of those worlds, which is evolution.

But even if it does so, the growth which will then ensue will be of a different kind from that which preceded liberation. For it will be a growth informed by absolute, or pure life. Formerly there was (or seemed to be) an Ego, and growth appeared as the unfolding of this. Now there is no longer an Ego; it has disappeared for ever at liberation. What we have therefore to grasp, if we can — and it is no easy matter — is the idea of a universal life building up fresh instruments for its self-expression; those instruments being in the world of form and so having, in that world, the outward appearance of individuality. The chief mark of *post*-liberation activity will be that it is absolutely natural, effortless, spontaneous, unselfconscious. The life thus manifested in the material worlds will have its roots in the Eternal. It will have realised its own universality. And, because there is no longer any sense of separate “I-ness” to obstruct things, its activity will be as simple and as natural as that of a flower.

Will such a life, I asked him, have anything corresponding to that sense of “I-ness” which we now have? That is to say, will its experience be referred, as ours is, to an apperceiving centre? Will it preserve any kind of conscious self-identity, or will it, by reason of its universality, lose this completely in its identification of itself with the life of others?

It does, answered Krishnamurti, preserve what may be called a sense of self-identity. It still, so to speak, looks out on the world through its own eyes and refers all its experience to itself. But this “self” is not an Ego. It is that far more subtle thing — individual uniqueness. And here we come to another thing which must almost elude our powers of thought. Individual uniqueness is not a differentiation on the form side, as the Ego is. It is a differentiation inherent in the life itself, and it only comes into full action, if one may put it so, when the Ego has ceased to exist. Such uniqueness is what makes every individual life different from every other and

gives it its own centre of consciousness; and even when the universal life has been realised, this uniqueness remains. One may speak of it as that pure abstract "form" of individuality, which remains when all the egoism has been drained from it. It is individual, and at the same time it is universal. The nearest we can get to it in concrete language, is to describe it as the focus through which the universal life is released, and through which it manifests freely after liberation. For a human being there can be no complete merging in the Absolute, in the sense of evaporation into the Totality of Life. The differentiation, however abstract and tenuous, involved in this individual uniqueness is everlasting; and it is this that makes possible any subsequent evolutionary growth, which the liberated life may still experience in the world of form, if it so wills.

So far indeed, Krishnamurti continued, from such uniqueness disappearing or "evaporating", it is really the supreme gift which each one of us makes to life. For, when once it has been purified of all egoism, it becomes, one may say, a new window through which the universal life can realise itself. Every individual life, in this way, multiplies the universe, for it gives to the Absolute a fresh world in which It can discover and recreate Its own Being. And the point at which this gift is handed over to the universal life is what we call liberation. For it is then that the Ego relinquishes that which it has helped to build up; and a greater life takes this over. To put it another way, the Ego dies in order that Life may live.

And here, Krishnamurti pointed out, we can see that to talk of so-and-so "obtaining liberation" is a misuse of terms. That which is liberated is always life, not the individual. Indeed it is at the expense of the individual that such liberation is achieved. Life alone benefits by the transaction. It is true that the individual uniqueness, which persists on both sides of the liberating process, finds that, instead of belonging to the Ego, it has really all along belonged to the life universal. But that discovery is made at, or after, liberation. The process towards liberation must always seem like the killing out of individuality — hence its painfulness. The old saying, "Thou must die in order to live", still remains true.

Liberation, then, is the liberating of life by the destruction of separateness, so that this life can thenceforward function in its fullness through the pure form of individual uniqueness. And this is the Natural Life, referred to before, which is established, and which first comes into possession of itself, at liberation.

Is there any mark, I asked him, by which this "Natural Life" can be easily distinguished from the life which is manifested while egoism still persists? — anything which can give us a concrete idea of what it is like, without necessitating an appeal to metaphysics?

His answer was that there is one simple mark, which holds good of every manifestation of pure, or universal, life. It is that it acts but never re-acts. Until we have got rid of the Ego, most of our conscious life is made up of reactions. Take love, for example. This is, in most cases, a reaction set up within us by some person who happens to attract us. A person who does not happen to set up this reaction, we do not love. But after liberation, when pure life is at work, what occurs is quite the reverse. Then love becomes a life-force going out from ourselves. It may be compared to a searchlight, which renders lovable all on whom its beam may happen to fall. It is thus independent of its objects, since the light can be turned just as easily upon one as another. And the same thing is true of everything else in the liberated life. Wisdom, for instance, is not knowledge derived from anything outside. It is a light which, going forth from ourselves, illumines everything which it may touch. It is pure life manifesting as cognition. And here, incidentally, we can see the meaning of the statement, so often made by Krishnamurti, that the liberated life means the poise of love and reason. The explanation is that, after the establishment of liberation, both thought and emotion have the characteristics of pure life. They become positive, acting outward from an inner centre, and are never driven back upon themselves by reactions. *The impossibility of thus being driven back is the "poise". No impact from outside can disturb its equilibrium; on the contrary, it is ever ready to leap forth in any direction, as soon as the impulse comes from within.

The great thing that we have all to do, therefore, said Krishnamurti, is gradually to change our reactions into actions. Every movement of the life within us must become self-originating. We must cease to be stirred either by attraction or repulsion from without, and must set up an outward-going life which will bestow its own qualities upon the world about it. Such substitution of pure action for reaction is the true detachment; for it is, of its own nature, indifferent to objects. It is also liberation; for the sole life of the Ego — which itself is the sole obstacle to freedom — consists in reactions. Abolish the reactions and substitute pure actions and the Ego automatically disappears. Here then is one way of working for liberation. As regards the question from which we started (that of post-liberation activity) this formula of “action without reaction” may help us to understand a little of what the life *after* liberation must be like. It will be a life of pure action, devoid of reactions; and we can fit this in, in thought, with any kind of activity on the form side.

One further point, he added, can be linked on to all this; and that is the point which started the whole discussion: — namely, the statement that liberation can be reached at any stage in evolution.

Liberation, said Krishnamurti, is independent of evolutionary growth in this sense — that, of two persons at different stages of evolutionary growth the less evolved may well win liberation before the other, if he is more prepared to do the essential thing; that is, to destroy utterly the sense of the separate “I”. This, and not the development of vehicles, is the real pre-condition of liberation. On the other hand, it may be true — probably it is — that a certain amount of evolutionary growth will be necessary before anybody will have the real wish in him to make this ego-annihilating effort. The statement, therefore, that liberation can be reached at *any* stage should be modified. What *is* true in it is its assertion that liberation is a matter of the life and not of forms; that, given the capacity to make the effort, attainment need not wait upon any long processes of evolutionary growth; and lastly, that the first movement towards liberation can be made at quite an early stage,

and that every step along this Path is in itself a liberation. In accomplishing even a small part of the task we, in one way, accomplish the whole.

Krishnamurti explained what he meant by this last remark.

Pure life, he said, cannot be subdivided. It knows nothing of more or less. It is an absolute. Therefore, if, in relation to anything whatsoever, you release life by the breaking down of an attachment, you release within that sphere (no matter how small it be) the whole of life. To turn *any* reaction into pure action is thus, in itself, a liberation — just as full in its way as the all-embracing liberation later on. From this point of view the whole journey towards liberation (if one can put it so) is one long liberation. The great thing is to be facing in the right direction. After that, the length of time which the journey may take does not matter. To have “begun liberating” is what counts. For it means that a man has definitely sided with life in the task that has to be done.

The idea that liberation can be won “in moments”, and that each such moment has the essential quality of full liberation, is one on which Krishnamurti laid much stress. That is why he speaks sometimes of the necessity of aiming at perfection in all the little things of life. For “perfection” is that quality which automatically supervenes when absolute life is touched. It is the natural and spontaneous expression of pure life. Consequently to aim at perfection in small details is to aim, indirectly, at the release of pure life; and any perfect action, no matter how small, is thus a liberation. By doing this, Krishnamurti said, we can, so to speak, set up a “habit of liberation”, long before the final freedom is achieved.



The above represent the main points of a long and very interesting conversation. Much has been omitted which I have forgotten. Everything has been omitted, I fear, which made the conversation a living thing. Still, it is possible that it may be welcomed by readers who do not often get the privilege of coming into personal

contact with Krishnamurti. Had the idea of jotting down the substance of these casual talks struck us earlier, I might have produced some more such records. But unfortunately it only occurred to us three days ago; and tomorrow morning alas! sees me posting back from Adyar to my work on the other side of India.

L I F E ' S P R O B L E M S

Q U E S T I O N S A N D A N S W E R S

(J . K R I S H N A M U R T I)

I N T R O D U C T I O N

By the questions which have been put to me all over the world it will be seen how few people really desire to understand and to attain the true freedom of life. They bring up quotations from ancient scripture and learned authorities and confront me with them, and imagine that they have thereby put forward their own problems. But those who would understand life must seek truth outside these narrow traditional walls, away from the dictates of elders however learned, however wise they may be.

My teaching is neither mystic nor occult, for I hold that both mysticism and occultism are man's limitations upon truth. Life is more important than any beliefs or dogmas and, in order to allow to life its full fruition, you must liberate it from beliefs, authority and tradition. But those who are bound by these things will have a difficulty in understanding truth.

My answers to all the questions which have been put to me are not based on the authority of learned books, or of established opinions. I have found liberation and entered that kingdom where there is eternal happiness, and I would help others to understand from that point of view.

As I am free of traditions and beliefs, I would set other people free from those beliefs, dogmas, creeds and religions which condition life. From that point of view alone do I speak, and not with the desire to instil a new doctrine or to impose a new authority. As I have escaped from all limitation, my desire is to set all men free.

I am not an oracle to solve all problems. I want to make people think for themselves. I want them to question the very things which they hold most dear and precious, so that after they have invited doubt only that which is of eternal value will remain.

— J. Krishnamurti

Question: Do you think your teaching will affect the many, or will it only affect the very few?

KRISHNAMURTI: Many people come to a well to draw water to quench their thirst. Some will come with great vessels, pure and noble, and carry away much water, not only for themselves but for their families and for their gardens. Another, who has only the capacity and the strength to draw a little, will come with a small vessel, and he will only be able to satisfy himself. Can you ask of the water whether it is for the multitude or for the few?

Truth is meant for all. It is like the rain, which is outpoured equally on the rich man's land and the poor man's land. The man who can destroy the barrier between himself and the truth is the man who attains the great heights of eternity. Truth is meant for all; but whether it will affect the many or only the few, depends on each one of you, the manner of your understanding and the manner of your giving of that understanding to others. If you say to yourself: "It is only for the few", then it will be only for the few. But if you say: "It is for all", then you will struggle, you will suffer in order to give of that truth to the multitude. There are always, unfortunately, a few who understand at first and afterwards corrupt that understanding, because they say: "As the poor and the ignorant will not understand, it is our duty to step down the truth for them". But if you really feel, as I feel, that truth is meant for all, though it may take time to be understood — and time is not of great importance — if you feel impelled to give of your understanding to everyone, then you will not narrow down the truth. Truth does not belong to the select any more than it belongs to the multitude.

If you merely repeat my words — as you have so often repeated the half-truths that you have not understood — then it will be a limitation of the truth, it will be its destruction. But if you really understand and have even partially attained — then you will not distort it, you will not narrow down that attainment, that understanding, to the people who have as yet no great comprehension of it.

Question: Do you think that service and work, even if useful and

undertaken for a good cause, may become a fetish, a drug, a crutch?

KRISHNAMURTI: That will depend on the individual. If you are more interested in work or in service than in life, you will become a machine in a workshop. Work and service are the expressions of your feelings. If there is no feeling, what is the good of work or service? I have seen so many people who work and serve but who have not the real thing which is life. Everything may become a mask behind which you can hide and take shelter. The other day I heard a man discoursing eloquently on happiness and liberation, and the way to their attainment; but it was only a lovely mask. Most people hide behind the masks which they call help, service, work.

Question: You tell us to welcome doubt, but is it not possible that we shall end by doubting everything so much that there will be nothing left?

KRISHNAMURTI: There will be nothing left for those who accept everything on authority, who are overwhelmed by the dust of tradition, by the dust of decaying beliefs. But by inviting doubt and thereby clearing away the dust, there remains the residue of your own experience, the purity of your own purpose, the ecstasy of your own thought and feeling; and that, no one can destroy. The more you doubt, the more you examine all your beliefs mercilessly and logically to the end, the clearer will truth appear in its pristine strength and beauty. But those who fear doubt will be smothered in the dust of their own traditions. Doubt is as a precious ointment; it heals, though it burns greatly. If you are afraid of little burns, you will never destroy the dross, the impurities that you have accumulated through your lives.

You say, "If we doubt everything, we shall have nothing left". So much the better. Of what importance is that to which you cling if doubt can destroy it? Of what value are your traditions, your beliefs and your accumulations if the storm of doubt is capable of sweeping them away? They will be like a structure that is built on the sands: the strong wave comes and it is utterly destroyed. In avoiding life, in fearing life, you shelter yourself in decaying things, and in that shelter there is sorrow; but in inviting doubt and sorrow,

to the fullness of your heart, you will create that which will be eternal and bear the stamp of happiness. I am not using words without meaning; I have invited doubt, I have questioned everything that was put before me, never accepting anything, never remaining in the mere stage of acquiescence, and I have found, I have attained. That is why I would urge everyone who seeks the truth to gather to himself the storms of the world and thereby destroy the weakness of his mind and heart. A man who is afraid of doubt will never find the truth. The man who is afraid of doubt will never invite doubt and hence he will never come into the open spaces where lie freedom and the certainty of knowledge.

Question: How would you present your idea of spiritual attainment and ultimate perfection to a scientific materialist?

KRISHNAMURTI: Spiritual attainment to me is perfect culture. Not in the accepted term of that word as it is generally used, which implies a man who has very nice manners, who is well-read, polite. That is the superficial veneer for the inward emptiness. Spiritual attainment is the finest form of culture, and culture is the individual expression of the understanding of the truth without limitation, of the truth that is not bound by religions, by beliefs or dogmas, by Societies and Orders. To me, a truly civilised, cultured man — a spiritual man — is an individual who does not ask anything for himself from anyone, from his gods or from his fellow beings; who is not bound by fear; who is beyond doubt, because he has invited doubt and stands firm in his own knowledge. A spiritual man, a cultured man, is so balanced that he is able to laugh at himself; so serious that he takes his seriousness with amusement. That is the ultimate perfection of life. This is what every human being in the world is struggling to attain: to be free; not to depend for his happiness on others, not to depend for his understanding upon beliefs, upon fears or gods; not to base his actions upon set theories; not to be in the clutches of the edicts of religions.

I believe that is what every human being in the world desires, what he is struggling to attain. And, when he attains it, he will reach perfection.

NEWS LETTER FROM ADYAR

My letter published in January spoke of the visit of Krishnamurti to Benares. He was to have made an extensive tour in Northern India, but it had to be given up due to illness and he had to stay in Benares till he was quite well. He came direct to Adyar, which is situated near Madras, on the 18th of December. His first talk here was given on the 22nd in the Theosophical Society's Hall.

On the 25th of December Krishnamurti addressed a meeting of the Women's Indian Association, which was attended by over two thousand people most of whom had come from Madras. When questioned about the difficulties in married life, he replied that marriage for most people was merely an escape from loneliness and not a creative urge. Asked about the morality of birth-control, he replied that it was far more immoral, if that word can be used, to produce children without thought and to neglect them and treat them with callous indifference when they are born.

A seven days' gathering was arranged at Adyar from the 28th of December to the 3rd of January, the essential points of which I have already cabled for publication in the February *Bulletin*. During this gathering Krishnamurti gave a talk and answered questions every morning, and over fifteen hundred people attended the talks every day. Besides the talks, there were discussions every afternoon on the different aspects and the implications of Krishnamurti's point of view. On one evening there was an entertainment arranged by the boys and girls of the school conducted by the Rishi Valley Trust — the Trust which is in charge of Camps, sale of Krishnamurti's books and pamphlets, and other activities in connection with the spreading of his point of view in India. The other evenings were occupied by musical entertainment, both vocal and instrumental, and cinema shows of the Ojai, Ommen and Benares Camps, which provided lighter and artistic occupation.

One function which was specially interesting was a lunch given to the servants and helpers who worked during the Camp. These servants belong to what is called the "Panchama", or untouchable,

class in India. An orthodox Brahmin would consider it a pollution even to admit one into the dining room, not to speak of sitting down and having lunch with one. Krishnamurti, and many others born Brahmin, sat down to lunch with these men and women, servants on the estate of Adyar and belonging to the Panchama Caste. I am sure this gesture, not only of Krishnamurti but of the others, will be of great value and that these poor men and women will remember it and cherish it in their hearts. I hope it will give them courage to fight against injustice and the orthodoxy which has such a strong foothold in India.

Reports of Krishnamurti's talks will of course be printed in the *Bulletin*, doubtless as quickly and completely as space will allow, so I shall not touch on what was said.

He has also been giving talks in Madras; one he gave to an audience of over a thousand students with Sir C. P. Ramaswami Aiyar in the chair, and the other to the teachers and students of the Lady Willingdon Training College for Girls.

He has made week-end visits to Trichinopoly and Rajahmundry, important educational centres in South India. He gave a number of talks and answered questions in every place, with audiences numbering about two thousand in each town.

— *Yadunandan Prasad*

Krishnamurti sailed from India on February 1st by SS. *Gange* (formerly named the SS. *Presidente Wilson*). Upon his arrival at Trieste he gave a public lecture, which had been arranged by friends in Italy, to a full hall of seven hundred people, some five hundred others having been turned away. On the 17th he arrived at Eerde, where many had gathered to meet him. During his stay there, he gave two talks and answered questions, and each evening took part in the general discussion that forms one of the pleasant features of his visits. He left on the 22nd for London, where he gave one lecture. He sailed on February 26th for New York, from Plymouth, by SS. *Ile de France*.

OJAI CAMP 1930

24th MAY to 2nd JUNE inclusive

1. Registration for the Camp is not restricted to members of any organisation but is open to everyone.
2. Registration may be made for three or more days, at the rate of \$5 a day for one person; but for a period of 7, 8, 9 or 10 days the maximum charge will be \$30.
3. Registration for ten days for children under twelve years, \$15 each. For young people twelve to eighteen years, \$20 each.
4. For special single tents, if desired, a fee of \$5 *extra* will be charged.
5. For those who do not require tent accommodations, reservations for meals only at the Camp may be made at \$1.50 a day for one.
6. As at present planned there will be no pre-Camp meetings at the Oak Grove, Ojai Camp.
7. Early registrations will be of great help to the Management.

For complete information, please write to:
OJAI CAMP, Ojai, California, U. S. A.

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Cable Address: Erdom, Ommen

For editorial correspondence, kindly address *The Editors*.

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For matters concerning the Ommen Starcamp:

CAMP MANAGER, OMMEN STARCAMP, Ommen (O.), Holland.

Cable Address: Starcamp, Ommen

The former addresses of departments and cable addresses, are now cancelled, with the exception of that of the Chief Organizer, Order of the Star, Eerde, Ommen, Holland, which may still be used, but only for matters concerning the liquidation of the Order.

OMMEN STARCAMP 1930

GENERAL INFORMATION

7TH INTERNATIONAL CAMP AT OMMEN (O.), HOLLAND

Tuesday 29 JULY to Thursday 7 AUGUST 1930

I. PRELIMINARY PROGRAM

Tuesday 29 July: ARRIVALS (No arrivals will be admitted to Camp after 20 o'clock). Dinner 18 o'clock.

Wednesday 30 July: OPENING of the Camp.

<i>Other Days:</i>	Mornings: lectures.	} Final Camp Program to be had on arrival at Camp.
	Afternoons: free.	
	Evenings: Camp-Fire.	

Sunday 3 August: VISITORS' DAY: Please see announcements in July or August *International Star Bulletin*.

Thursday 7 August: DEPARTURES.

II. REGISTRATION

IMPORTANT NOTE: THOSE WHO INTEND TO REGISTER FOR THE CAMP SHOULD WRITE IMMEDIATELY TO THE CAMP AGENT IN THEIR VICINITY (see list at the end of this Information) AND ASK FOR REGISTRATION BLANK AND FULL INFORMATION ABOUT REGISTRATION. THE ACTUAL APPLICATION FOR REGISTRATION, WITH FULL PAYMENT, MUST BE RECEIVED BEFORE 30 JUNE.

1. CAMP AGENTS: For convenience of registration, there are Agents for the Ommen Starcamp in various countries. A list of them will be found in connection with this notice. Registrations should be made through them.

2. CONDITIONS: Registrations are subject to acceptance by the applicants of the Camp Rules and Regulations and to the approval of the Board of the Starcamp Foundation.

FULL INFORMATION CONCERNING REGISTRATION AND REGULATIONS FOR THE CAMP MAY BE FOUND IN THE JANUARY OR JUNE ISSUES OF THE *INTERNATIONAL STAR BULLETIN*.

Postgiro remittances should be put on Giro No. 74405 (A. F. Folkersma, Beheerder van het Ster-Kamp). Please note, however, that ordinary registration payments must be made through the Camp Agents.

CAMP MANAGER,
OMMEN STARCAMP FOUNDATION, OMMEN O., HOLLAND

OMMEN STARCAMP FOUNDATION

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